

The Hebrew.

—וְחִי יְהוָה נָתַן בְּתוּכֵינוּ—The Eternal Life He planted amongst us.

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LIFE AT A GERMAN WATERING PLACE.

A BOARD OF GREEN CLOTH.

CHAPTER III.—OUR THEATRE.

In the Gaming Place stands the theatre—a great yellow Parthenon-looking building standing by itself, like most theatres in Germany. We may walk round it. The performers have not to skulk down a squalid lane to get to their stage, or to enter by a mean door, nor is the building to which that door gives admittance a grim and dirty house, built for a jail, long before jails were made architectural. This is a bright flashing structure; perhaps not so bright inside as it is outside. It begins its entertainment like a good rational theatre at half-past six, and concludes it at nine. The prices are wonderful; the best places and which are practically the worst, cost no more than three-and-sixpence, and you can have a numbered pit or stall for about a shilling and twopence. Best place of all, however, is a class of seat unknown to us at home—a row of boxes under the regular boxes, and which are a little raised above the heads of those in the pit. These are known as the "Parterre-logs," and cost about one-and-sixpence. For this one-and-sixpence we have had many a pleasant evening, and listened to an inexhaustible variety of operas wonderfully done. If there was a weakness on the stage as to voices, the good orchestra carried all through. But in other points, chorus, scenery, and even ballet, everything was excellent. For this is the State theatre, and our grand-duke (who is like a German professor, with his spectacles coming so only on the top of a uniform) takes a pride in his opera and his ballet to show to a strange kinglet or dukelet coming that road. And the orchestra—very large and well crowded, and their music-books all glaring white from shade lamps—has quite a Grand Opera look.

One night we have the delightful Faust—Faust the New; not the poor old-fashioned Faust of Capelmeister Spohr, now forever exploded. The orchestra played it with delight. Marguerite becoming here "Margot," came to us as a "Fraulein Peckl"—a name with all the force of a douche as regards romance. Yet "Fraulein Peckl," although her hair was of the blackest, and the most abundant black, and although she married M. Gounod's charming music to profuse "nights" and "ishes," and although a little gaunt about the shoulders, did wonderfully well, sang with spirit and taste, though, perhaps, scarcely with Italian feeling. In the famous jewel song, so delicate and airy that the touch should be as light as the fluttering of insects (has it been noted with what exquisite effect the intractable accompaniment of cymbals has been introduced into this song?) she did her work with effect. So, too, with "Herr Cagliari," who played Faust with taste, although at times, when wrestling with some trying high note, he showed a distress that seemed to reach almost to agony. But for the arch enemy not much can be said, for not much could be said for an arch-enemy, heavy, lumbering, corpulent, and painfully thick about the throat. He made a grave and thoroughly German business of it, too, going through it conscientiously, and without a particle of the conventional jocularity, shrugs, fuses, sneers, which we have been taught to associate with an arch enemy. The scenery—the cathedral and witches scene—ballet and choruses were charming and wonderful for that parterre-logic price.

The next night we looked on the Barbier; the next night at Matilda, a pleasant little opera by an obscure German composer; and on the next night we hurry to the battle-ground of Party, and hear The Flying Dutchman, a very remarkable work of Richard Wagner. To those who love music and the politics of music, this is a more serious question than could be supposed. There can be no question that his principles, though not officially recognised, have exercised a great influence on the music of the last ten or twelve years. Three operas of Verdi, the Traviata, the Ballo, and his newest, La Forza, all exhibit strong Wagnerian traces. In Meyerbeer's Dinorah we find some also.

CHAPTER IV.—OUR MUSIC AND DANCING.

At times, when the rain is dripping down among the orange trees and splashing on the lake, all the company drifts into the great ballroom, where the orchestra, perched in a gallery, are to play. Glass doors open out on M. Chevet's restaurant, and the usual "main" of coffee and ice is turned on. Then comes that exhibition of human selfishness which is always to be reckoned on where the question of chairs arises. "Scrape a Tartar," said Napoleon, in the well-frayed saying; but put a foreign lady among chairs while music is playing, and all the earthly part of her nature breaks out. Three are not too many for one, for a book must have a chair as well as a human being, and feet must have their chair too. The great room becomes as a gipsy encampment; its spring velvet sofas are loaded with heavy bourgeois men and women, who perhaps cannot afford to sit so comfortably elsewhere; work is brought, a hundred circles are formed, and every one sets himself to be comfortable and happy. Outside, among the orange trees, hundreds are walking up and down, and the two black swans live sumptuously for an hour or so. Should they ever be sent away to quieter and more innocent ponds, at the sound of music of any quality, they will be

sure to hurry to the edge, and expect their banquet.

Wonderful life this for men and women—and the natural question is, who supports these thick-throated, shaven-cheeked men, whose life seems to have no wider circle than the little marble table on which their coffee-cup stands, and whose thoughts do not travel a longer journey than the end of their cigar? Who helps these genty to eat the bread of idleness in such comfort? As for some of the ladies, they have an "industry" of their own.

How charming the music from the gallery, it helps by two rainy hours so pleasantly. All honor to Hungarian "Keler Bela," chapel and bandmaster "des Herzog," Nassauischen II. Infanterie-Regiments," who has transformed his noisy out-door band into a perfect orchestra. Keler Bela does everything, arranges, beats time, snatches up the clarinet when there is danger, or flies at the violin, and fiddles desperately. All honor to these musicians of all work.

It is like "a breath of the sweet south" when one hears the opening notes of Strauss' valse. Is not this master—for he is a master—the Watteau of musicians? He is more like Meissonier, for the canvas on which he paints is very small. We all know the pattern of one of these charming compositions. Better and more acceptable without a formal introduction, the best places and which are practically the worst, cost no more than three-and-sixpence, and you can have a numbered pit or stall for about a shilling and twopence. Best place of all, however, is a class of seat unknown to us at home—a row of boxes under the regular boxes, and which are a little raised above the heads of those in the pit. These are known as the "Parterre-logs," and cost about one-and-sixpence. For this one-and-sixpence we have had many a pleasant evening, and listened to an inexhaustible variety of operas wonderfully done. If there was a weakness on the stage as to voices, the good orchestra carried all through. But in other points, chorus, scenery, and even ballet, everything was excellent. For this is the State theatre, and our grand-duke (who is like a German professor, with his spectacles coming so only on the top of a uniform) takes a pride in his opera and his ballet to show to a strange kinglet or dukelet coming that road. And the orchestra—very large and well crowded, and their music-books all glaring white from shade lamps—has quite a Grand Opera look.

Then repeated, to make us love it a little better and recollect it. Then crash of cymbals and drum, and the crowd, let in, have their own way and rage tumultuously, then disperse and give way again to our soft air, coming in by herself like a pensive white robed maiden who has lost something, and seeks it mournfully. Then they crowd again, and all go off.

On Saturday nights, the administration breaks out with hospitality into a ball. The gold and gilding and scarlet and pillars, behind which the company who do not dance sit in files, look brilliant in the light. The orchestra is above in the clouds. There is a perfect prairie of parquet floor, as free an expanse for the true dancer as a pond for the skater; and the former, on the encouragement of Strauss, winding out from above, flies down like an arrow. But there is a famine of gentlemen. A few Austrian officers—with the affection peculiar to that service—walk up and down arm in arm, talking as if they were crowding their last private instructions into the few seconds they had to spare before the sailing of the packet. The effect of the promenade would be better, as seen from the benches, if their white coats had been better made. A back view is like one vast wrinkle. But they were so to speak, out of work; and, as far as dancing went, required relief fund and a central committee. A little master of ceremonies—very like the Emperor Napoleon in the Punch caricatures—who carries a cocked hat, and to whom nobody pays the least attention, is quite helpless. In the early part of the evening, he and his cocked hat are more considered, for his hands are full of prettily printed programmes, with paper tube behind holding a pencil—articles which every one is eager to procure. For the time, therefore, he is in a sort of spurious request, and is sought with importunity, until the selfish wants of the community being all supplied, he sinks of a sudden into a mortifying neglect.

Our dances are in sets. Thus we have our cards set out in this wise.

1. Valse.
2. Francaise (quadrille).
3. Polka.
4. Galop.
5. Polka Mazourka.
6. Valse.
7. Francaise, etc.

We take our polkas about as fast as a galop, and our galops about as slow as a polka. That exploded dance still reigns, and enjoys a steady popularity, so much so that double the time is given to it that is allowed for the valse or galop. This, English blood resents. For it is too bad, when the great parquet is in possession of but ten couple or so, and Strauss or Gungl is crashing, and we are flying down and flying round, while the hundred moderateurs seem like whirling lighted sticks and the great lines of sitting ladies to be riding express in a "merry-go-round" about us—I say, at such a moment it is too bad to be brought up violently by a crash, with them an abrupt silence, as though everything had broken down.

Meanwhile business is thriving to the right and left. The dancing brings profit, and gentlemen in white ties fill up the pauses, by going in and scattering a Louis or so at the tables. M. Chevet outside under his glass shedding profits too by the occasion, and his inner temple is filled.—*All the Year Round.*

The Jews of this country, says the Boston Post, have shown a full share of patriotism since the war began. From Ohio 12,000 have gone to fight for the Union flag; from New York, 10,000; from Illinois, 5,000; from Michigan and Wisconsin, 3,000; and from other States enough to make a total of 40,000. They have also given of their wealth for the soldiers. They have established five asylums for disabled soldiers, their widows and orphans, the benefits of which are limited to no faith or creed—one at New York, one at Philadelphia, one at Cincinnati, one at Chicago, and one at St. Louis. They have a good record.

The appointment of a Hebrew Professor at the Sorbonne, in succession to M. Renan, has been definitely made in the person of M. Muntz, of the Institut. The new professor is an Israelite.

The Hungarian Freemasons have elected General Tarr grand master effective, and Kossuth honorary grand master. The grand lodge of Italy has congratulated the grand lodge of Hungary on these nominations.

PRUSSIA.—The grenadier regiment of Prague recently decided by ballot, to admit as members of their command, Jewish citizens of the city.

HEBREW WORTHIES.

We transfer to our columns a few sketches of the lives of Hebrew worthies from Dr. Hecht's "Synopsis of the History of the Israelites."

MOSES BEN NACHMAN, CALLED RAMBAN.

Born in Gerona, Catalonia, in 1194, was also one of the prominent men of his time, distinguished as philosopher, expositor and cabalist, and honored with the title of "the light, the flower, the crown of piety, prince of Cabalah." In the controversy on the writings of Maimonides he took the part of the latter in the most energetic manner, though he differed with him in opinion. In his advanced age he finished his commentary on the Pentateuch, by which the abstruse ideas of the Cabalah were brought within reach of ordinary capacities.

As an orator he was well known; without any preparation he discussed (1263) religious subjects with the monk Paul Christian in the presence of King Jacob I. of Aragon. Several of his poems were received into the liturgy of New Year's day. He maintained his influence over Spain, even after he emigrated to Jerusalem in 1267, by a correspondence with the pious rabbi Jonah of Toledo. He died in the year of his emigration. The impression which the holy city of Jerusalem made upon him, he thus describes in a letter addressed to his son:—"Dear son! May the Lord bless thee! Oh, that, accompanied by thy children and grand children, thou wouldest be able to visit the holy city! Thank and praise the Lord that he has led me hither! On the ninth day of Elul I arrived in Jericho, where, one day after the feast of atonement, I am still tarrying. I am now going to visit Hebron and the graves of our ancestors, and to select a spot for my own grave. What shall I tell you of this country? Great is its desolation and devastation. The holier a place was, the more it is ruined. Jerusalem has fallen the deepest. Judea more than Galilee. But even in this deplorable state of devastation it is a blessed country. The holy city has 2000 inhabitants, 300 of whom are Christians, who have escaped from the sword of the Sultan. Since the attacks of the Tartars scarcely a Jew is to be found in this place (Jericho). Many have perished by the sword; only two Jewish brothers, dyers by trade, still survive the gloomy fate of their brethren. In the house of these brethren we at present offer up our prayers. The city is without any government, and he who wants to occupy any place, may do so without hindrance. We have at last secured a deserted house, with high marble columns and a beautiful vault. In this house we are fitting up for the use of a synagogue, contributing liberally towards defraying the expenses. We have sent unto the city of Sichem for the scrolls of the law, whither, during the attacks of the Turks, they had been carried for safe-keeping; so please God, we will have here a synagogue wherein to pray. From all parts of the country, from Aleppo and from Damascus, men and women are coming to see and to mourn in the sanctuary."

CHARISI AND JEDAJAH BEDARSHI.

These were two eminent poets of Spain. Charisi's place of nativity as well as the date of his birth or his death, are unknown; we only know he flourished in the beginning of the 13th century and often travelled to distant countries. He first went to Marseilles, where, complying with an invitation, he translated into the Hebrew a part of Maimon's commentary on the Mishnah; thence he wandered into Egypt, Palestine, Syria, Babylonia, Mesopotamia, and Greece—everywhere attentively observing men and their conditions. His pecuniary affairs do not seem to have been very prosperous; but he behaved well the gifts bestowed on him, and the salary paid him for his works. France—where he translated many Arabic works of the rabbis, and where he was highly honored—he extolled to the skies. He was a master in translations, thereby adding considerable to Jewish literature. He translated for the most part works of strictly moral or religious character—also some Arabic poetry. But, full of enthusiasm for the Hebrew language, and desirous to prevent its degradation, as well as to show its beauty and flexibility, he resolved upon writing some original productions. Thus originated his celebrated "Tachkimon," divided into fifty chapters, containing tales, answers and questions on various subjects, poetical contests, prayers, historical sketches of poetry, and descriptions of his travels.

Jedajah ben Abraham Bedarshi. Penini was born in 1260, at Beziers, France—hence his surname Bedarshi or Bedarzhi—and lived in Barcelona. He took a lively part in the controversy on the study of philosophy, and in a letter addressed to Rabbi Solomon ben Adar, protested against the hostile views entertained against that science. Of his numerous works the one entitled "Bechinot Olam, Examination of the world," obtained great celebrity, and procured him the title of the Jewish Cicero. It was translated into different languages. The Mibchar Hapeninim, containing the ethics of Jewish, Greek, and Arabic philosophers, is by many ascribed to Solomon ben Gabiro.

DON ISAAC ABARBARAN.

May conclude the list of the Portuguese Hebrew scholars. He was one of the most learned and intelligent men of Israel, and full of love and sympathy for his co-religionists. He was born in Lisbon in 1437 and died in 1498, seventy years of age. Abarbaran was descended from a family that traced its pedigree back to David. He received an education becoming his rank and his talents; distinguished by his great erudition as well as by the energy of his mind, he rose to the office of privy councillor to King Alfonso V. The influence he exercised at this court, prompted him to devote his entire attention to politics, and commerce, in which task he perfectly succeeded. He soon gave such ample proofs of integrity and ability that the king promoted him to the highest offices, which he held until he was 45 years of age, when Alfonso died. His successor, John II., was no friend to the favorites of his father, nor to the Jews. In order to escape from the consequences of a charge brought against him by his enemies, and threatening his life, Abarbaran was forced to flee to Castile. Of himself he relates:—

"Also against me, who had committed no wrong and uttered no falsehood, the king was wroth, because in previous and happier days I

had been a friend to those nobles whom he persecuted, and who many a time had followed my advice. I was accused by him of great crimes, and was numbered among the conspirators. He asserted that they never would undertake anything without communicating it to me, and so persecuted me and them as rebels. Wicked men, envious of my prosperity, slandered and accused me of all kinds of crimes. In the midst of this confusion, I received an order to appear immediately before the king. Obeying this command, I started at once for the place he had appointed, without suspecting any evil. But on the way a man stopped me, crying: 'Save thy life, for it is an ominous time; I am informed that several nobles have formed a conspiracy against thee.' These tidings determined me to flee and to leave behind me my inheritance, my wife and children, with whom the Lord had blessed me. The next morning the king was informed of my escape, and ordered a messenger to pursue, seize, and kill me. But being out of his reach, the king took hold of all my effects, and confiscated them."

Misfortune led him back to his Hebrew studies, and soon afterwards he published his commentary on the books of Joshua, Judges, and Samuel. He excited thereby the admiration of Ferdinand and Isabella, king and queen of Spain, in whose service he remained for eight years, from 1484—1492. Quite unexpected was the royal decree which was issued in this year, banishing all Jews from Spain. When Abarbaran had tried all means, but in vain, to ward off this calamity from his brethren, and had received permission for himself to stay in the country, he voluntarily resigned his high office, and followed his brethren into exile, wishing to participate rather in their sufferings than to receive honor and distinction at the hand of their oppressors. He set sail for Naples, where he arrived with his family in 1493, and where he finished his commentary on the Book of Kings. He there became known to King Ferdinand, and was invited to his court. There he won the favor of the king as well as that of his successor, Alfonso II. When king Charles VIII. of France attacked Naples, and Alfonso fled to Messina, Abarbaran, faithful to his king, followed him thither, losing again all his property and books. After the death of the king he escaped to Corfu. There he began to write his commentary on Isaiah, and there he found, to his great satisfaction, his commentary on the Pentateuch, which he had lost on his flight from Lisbon. In the year 1496 he settled in Monopoli, a city of Apulia. There, in the course of six years, he finished all his numerous works. In the year 1503 he left, with his son Judah, for Venice. With great success he acted here as mediator in behalf of the Republic, finished his commentary on the Pentateuch, the Prophets Jeremiah and Ezekiel and the twelve minor prophets, besides writing some valuable treatises. Other books remained unfinished as death overtook him in Padua in 1508. His writings show him to have been a man of great ability, lively imagination, and wonderful erudition. His character won for him every love and esteem, manifested also at his funeral, which attended by a large number of the nobles and citizens of Venice.

NEW STORES.

The Alta California of the 2d February says:

Whilst New York has made rapid advances is its palaces for mercantile business, San Francisco, more moderate, has not made an unequal progress, considering her population. Within a few weeks past, a row of five three story and basement brick stores, each 38 feet front by 124 deep, situated on the west side of Battery street, between Pine and California, have been occupied by some of our most wealthy firms. The buildings themselves would be considered ornaments to any Atlantic city, and they certainly reflect credit on our own, being ornate yet tasteful in appearance, and constructed to suit the exigencies of mercantile trade; the lower floor or store being seventeen feet in the clear, and the second and third stories fourteen feet each, well lit from front and rear, and provided with stairways of easy access, and hoistways of the most approved style. Commencing from California street, the first store is occupied by Messrs. Lazar Freres, one of the largest French houses in the country, and the agents of the Mission Woolen Mills. The store No. 115 Battery street is devoted to the exposition of the fabrics of the Woolen Factory, whilst the two upper lofts, running over the adjoining store, No. 113 of the same street, are devoted to imported fabrics. The store No. 113 is occupied by Manheim, Schonwasser & Co., importers of millinery goods, etc. Adjoining, No. 111, J. Seligman & Co., the oldest and largest dealers in ready made clothing on the Pacific coast, occupy the whole building—basement store, and the two upper stories. There may be found one of the largest and most complete stocks in the Union. Their New York store is one of the largest and finest in that Metropolis, running from Church street to West Broadway, near Duane, being six stories high, and 315 feet deep, by 80 feet wide. Their present location is a fit branch for so large a firm. Adjoining Messrs. Seligman & Co., No. 109, is occupied by Messrs. Godchaux Bros. & Co., a large dry goods and silk importing house, whose stock likewise occupies the entire building. The display of rich silk and lace goods made by this firm is enough to make one half the fair sex envious. The light of these stores is so admirably arranged, that in any part of the building an equal show can be made. The adjoining building, No. 107, is now being prepared for the occupancy of the well known importing dry good house of William Taaffe, so long located at the corner of Sacramento and Front streets. The location of such a number of large houses on one street cannot fail but direct the wholesale business to Battery street, south of California, which must necessarily benefit the whole neighborhood, which is fast improving. The cost of these buildings, exclusive of the value of the land, we are informed was \$120,000.

The above block was erected by Michael Reese, a co-religionist, and all the stores but one (Mr. Taaffe's) are occupied by co-religionists. The Civil Tribunal of Lyons has just given judgment in a suit of a most extraordinary kind. A. M. B. — commenced proceedings against his son's widow, who was recently re-married, to recover the body of his son, interred in the tomb of his wife's family. The tribunal rejected the demand, on the ground that the survivor of a married couple has a legal right to select a place of interment for his or her deceased consorts, and that this right can only be set aside for serious reasons, which did not exist in the present case.

TRACES OF JEWS IN SPAIN.

WATER.

CHAPTER II.

Water is eight hundred and fifty times heavier than air. The height of a column of water which be equal in weight to that of a column of the atmosphere of the same diameter, might be ascertained by filling a long glass tube (say thirty-six feet long), closed at one end, with water, in a lake, and then setting it upright with its open end just immersed in the lake. The column of water inside the tube will be found to descend to a height of about thirty-three feet above the point of the tube's immersion in the lake, according to the state of the atmosphere, leaving a vacuum at the top of the tube. The precise height of the column would vary with the weather, exactly as the height of the mercury in the barometer varies, and would equally indicate coming changes. Its unwieldiness is the only reason why a water barometer, with its foot immersed in a marble basin, should not be an article of furniture in every mansion three stories high. Running upstairs to read its height on the scale, would be merely a pleasant exercise. This equilibrium between the atmospheric pressure and a column of water thirty-three feet high, is the reason why that the limit to which sucking pumps will raise water.

The claims of water to be considered an element were founded on the belief that it is diffused everywhere, and present in all places where there is matter; that there is not a body in all nature which will not yield water. Water is the medium in which a multitude of organized beings pass either the whole or a portion of their lives; it serves as drink indispensable for men and for animals who people the earth and the air; it produces fat or embonpoint, and is really nutritive, since it belongs the existence of unhappy wretches who are deprived of every other aliment: it is one of the most requisite agents of vegetation; its presence, brought about artificially, makes the desert fertile, and triples the produce of cultivated lands. In water, are formed a number of mineral substances which man afterwards applies to his own purposes. Water is the most useful chemical agent in the majority of reactions and organic changes. Without water, few combinations of matter are possible; whence the old precept "Corpora non agunt nisi sint solata," "undissolved bodies are inert and inactive." Without moisture, the seed could not germinate, nor the seedling sprout, nor the stem spread, nor the blossom open. Water cooks our food, and helps to digest it, and to distribute the nutritive results throughout our frame. In the absence of water, cleanliness, in its multifarious forms and appliances, becomes next to impracticable; domestic economy is brought to a standstill; and the arts are compelled to make a sudden stop. The druggist can dispense no more medicines, and dissolution itself is impossible—not only of bodies after death, but of alkalies, salts, sugars, gums, whose intimate combinations with water obtained for it the title of universal solvent.

Hence arose the ancient dogma that Water is the elemental matter, or stamen, which suffices alone for the production of all things. Thales, Milesius, and others imagined that all things were made of water. Before the discovery of its real composition, it was seen that it could be resolved into vapor, and the vapor again condensed into water; and was naturally regarded as a simple principle common to a great number of composite bodies. The fact that water cannot be really decomposed by heat alone, was not then known; that is, it was not suspected that agents differing from heat were capable of decomposing water.

The range between freezing and boiling water has been divided by the French into one hundred degrees, whence the scale is called centigrade. Under certain peculiar circumstances, the range is extensible. The change from a liquid to a solid state, may be retarded by keeping the vessel which contains the water in perfect repose. Guy Lassau kept water, completely deprived of air, perfectly liquid down to—twelve degrees. But in this case, the slightest shock, the least agitation, suffices to make the whole mass congeal.

The boiling of water may also be delayed by dissolving in it any solid body less volatile than itself, such as common salt, when eleven degrees or twelve degrees higher of Fahrenheit are required to produce ebullition. This is why plunging fish into boiling salt and water renders it firmer, by suddenly coagulating the albumen. The greater heat so obtained, also cooks vegetables more thoroughly. The same hot liquid is also best for poaching eggs: they come out of their bath with smooth and clean, instead of ragged and untidy jackets.

Thus the limits between which water can exist, as water, are strikingly narrow and restricted—only one hundred degrees centigrade under ordinary circumstances. The human frame can bear a wider range of temperature than this delicate, unorganized, inanimate "element." Colder than the freezing-point, water is ice; hotter than the boiling-point, water is steam. But not long since, the Comte Henri Russell, after encountering fifty degrees of cold in Asiatic Siberia—and mercury freezes at forty-eight degrees—had to bear fifty degrees of heat in Australia. When we remember that water evaporates rapidly at a temperature far below the boiling-point, we see at once what a transitory, fleeting, changeable thing it is. While we are looking at it, it is gone; before we can seize it, it slips through our fingers. Indeed according to Boyle and others, water is a crystal melting at a low temperature, whose natural condition is that of ice; in other words, water is an unnatural state of ice; whenever it is not, it ought to be ice. Heat dissolves ice into water, just as it dissolves butter into oil. Butter and ice, nevertheless, are the proper forms for those liquids to appear in.

But what a ruthless piece of philosophy is this, to solidify all our streams with a stroke of the pen! And how happy, how thankful ought we to be that we live neither in a world of steam nor a world of ice! Circumstances might render such a life possible, but it would require very extraordinary circumstances to render it tolerably comfortable.

Pure water is protoxide of hydrogen. It is hydrogen rusted, and that thoroughly and completely, as much as iron-rust is oxide of iron; only the rusting is done instantaneously instead of gradually. Here again we have two separate paradoxes in one. Firstly, hydrogen is the lightest form of matter known, except the other—which we don't know. Two volumes of this lightest gas combined with one volume of oxygen, a gas only twice heavier than air, form a fluid whose weight we have just been wondering at. Secondly, oxygen is eminently the sustainer of combustion, the life and soul of fire; and hydrogen is the combustible which illuminates our cities, warms our apartments, cooks our food, and kills us by its ill-timed explosions. And yet these two together constitute the agent which we daily employ, on the smallest and the largest scale, to extinguish fire! Verily, there are more things in heaven

and earth than were dreamt of, in Shakespeare's days, in his philosophy.

When the scornful mother launched the taunt at her son, "That he never would set the Thames on fire," and the lad muttered, candlestick in hand, "I'm blessed if I don't try!" he was more in the right than his prejudiced parent. The Thames may be set on fire—although not with a tallow-candle—and burnt. It is a question, not of possibility, but of purse-strings. Water can be separated into its two constituent gases (which is an analytical proof of what is made), and the hydrogen used for lighting purposes. And experimental apparatus has been worked at the Invalides, Paris, and is working still; but the problem of producing gas from water, at a marketable price, yet remains unsolved. The process and its attendant essays, are not open to public inspection; for voracious plagiarists and patentees would pounce upon cheap water the moment it was invented.

An early suspicion of the true nature of water was entertained by Newton. The genius who deduced gravity from the fall of an apple, saw the way to a grand chemical discovery in the sparkling of a dewdrop. We know that the brilliancy of the diamond is caused by its strong refractive power, which is out of proportion to its density; we also know that diamond is carbon, combustible. Water also refracts the sunbeams to a degree exceeding that which corresponds to its density. A new or an artificial gem, decomposing light with the power of a dewdrop, would be priceless to the jeweller. Newton hence surmised that water contained a combustible principle; which has since been proved by experiment.

The proportions, in weight, of oxygen and hydrogen required to form water, are eighty-nine parts and nine-tenths of the first, to eleven parts and one-tenth of the latter, to make in all one hundred parts, as may be demonstrated by synthesis, that is, by putting the two ingredients together. It may be effected by passing an electric spark through a bladder or other vessel containing the gases duly mixed. But very considerable quantities of gas are required to produce an appreciable quantity of water. Cavendish was the first to reveal the real nature of water, and to pursue the experiment with sufficient perseverance to obtain a few spoonfuls. Monge, Lavoisier, and Laplace, manufactured it in larger quantities. Whether much water is naturally thus formed now, may be doubted; but, imagination is overwhelmed on attempting to conceive the discharges of electricity requisite to combine the gases which furnished the water existing on the earth as seas, rivers, clouds, and ice.

Spring, well, rain, river, pond, and ice or snow-water, are the ordinary condition in which that liquid is presented to us. They are not all portable, or at least not wholesome. Many springs are too laden with either carbonate of sulphate of lime; many pools with decomposing vegetable or animal matter; many wells are impregnated by the soil in which they are dug, the strata through which they pass, the materials of which they are built, or by unhealthy infiltrations which escape from sewerage. Water, for drinking, should contain a certain quantity of air in dissolution. Ice and snow-water have none, and are therefore unfit both for drinking and as a medium for fish to live in. The air, however, may be restored by agitation. Thus trout are found in streams that spring from glaciers at no great distance from the source; because the water has been aerated by falling and being broken while leaping from rock to rock. It is curious that the air contained in water should hold more oxygen than atmospheric air; which explains why so small a quantity should serve for the respiration of fishes. The liquid appears to have the power of changing the composition of the atmosphere. The air which enters into water at its conversion into ice and separates by distillation, contains even a greater proportion of oxygen.

Easy tests of good drinking water are, that it readily dissolves soap without coddling, and that it cooks vegetables well, especially dry vegetables, as peas. Drinking water should be running, limpid, scented, insipid (not flat), giving no sensation of weight when taken into the stomach, yielding but a slight precipitate to the nitrate of silver, the nitrate of barytes, and the oxalate of ammonia. Its temperature should not greatly differ from that of the atmosphere. The best is water which flows over a flinty bed, and whose source is not calcareous ground.

[CONCLUDED IN OUR NEXT.]

An Englishman has succeeded in entering the sanctuary at Hebron, where repose the remains of Abraham and Sarah. At the door of the Mosque he was asked to take off his shoes, in deference to the sanctuary of the place, and he gives a sketch of the cenotaphs of Abraham and Sarah, adding, "The real tombs, if they exist, are in the nave below the floor. Those which are shown are covered with curtains of silk, green and red respectively, richly embroidered with gold. They are much faded, and never could have been either so rich or so beautiful in design as that which covers the tomb of Nebi Daoud at Jerusalem." He declares that the Mosque of Hebron is a Crusader's church, built in 1228. "The clustered piers—there are twelve shafts to each—and the form of the roof, precluded the idea of its belonging to the first kingdom of Jerusalem." The whole communication shows that this gentleman has been permitted to make notes and carry away designs, in fact, to have had privileges extended to him in excess of any modern traveller.

ARD-EL-KADER'S CAMEL.—Some few days since the inhabitants of Vienna were surprised to see a lame old camel passing through that city enveloped in a rich covering of Oriental fabric. The "ship of the desert" was towed along by a commissioner, and was accompanied by two young Arabs who seemed to be very anxious that their four-footed charge should proceed in safety. It turned out that the poor old animal was worthy of all the care bestowed on it, as it had partaken of all the vicissitudes of the life of Abd-el-Kader, and had even carried him in the mountains when an infant. Later on, when the Emir was engaged in opposing the French, the faithful beast, though sadly wounded saved the life of his master by carrying him and his two wives to a place of safety. Since then the camel and the Emir have been seldom separated, at least with the will of the latter; but, as old age and infirmity have sadly undermined the health of the animal, the Emir sent it to Paris in order that it might receive the best veterinary advice.

INSURE.—The California Home Insurance Company is under the direction of some of the most reliable and responsible of our citizens. It guarantees to pay all losses promptly in gold coin, and professes to insure at as low a rate of premium, consistent with solvency, as any other similar institution. Mr. B. F. Lowe is the President, and the office is located at 224 and 226 California street, where all information can be obtained.

The last annual report of the "Pacific Insurance Company," (sworn to before a notary public,) presents a most prosperous state of affairs. The amount of capital paid up in cash is \$75,000; while the assets aggregate a total of almost a million of dollars. Such a condition of things speaks volumes in respect to the stability of this Company, and of its ability to meet all liabilities.

THE FRINGES.

"Thou shalt make thee fringes upon the four quarters of thy vesture wherewith thou coverest thyself."—Deut. xxii. 12.

To many it may appear strange that a code of laws emanating from God, should contain injunctions as to such trivial things as matters of dress. We are so apt to regard dress as an affair of fashion or individual taste, that legislation upon such a subject, and more especially Divine legislation, seems at first singularly arbitrary.

Nevertheless, we know that every word of the Divine Code has a special significance, and that no law would have been placed in that Code by the Great Lawgiver, unless its objects conduced to the welfare of man.

What then is the meaning of this law which enjoins upon Israelites the wearing of fringes upon the four corners of their garments?

In every age and clime, men have been accustomed to set up before their eyes some memento of their God. Even in moderate times, sentiment sets up symbols, so as to keep constantly before the sight something associated with religion. In some ages, not so very remote, such symbols were regarded as "charms," and were supposed by the superstitious to possess hidden virtues capable of preserving the wearer from evil influences.

But in times of old, symbolic religion was not so harmless. Imagination then ran riot. Religion, at first a sentiment, at length absorbed the whole poetry of men's nature. To the imaginative mind of the savage, the idea of a God without bodily form was scarcely comprehensible. The young and uneducated mind can with difficulty grasp at any abstract ideas. Hence, untutored nations have always been found to attribute some bodily form, usually a human one, to their deity.

Nor did the mischief stop here. Anxious to have something before their eyes to remind them of their God, they made images. No doubt these were originally meant as mere symbols, possibly, at first, intended to convey to children some idea of the attributes of their god; but eventually they became no longer representatives or mementos of a deity itself; and the image, at first intended to be a mere symbol, became an idol and was worshipped as a god.

Thus we see the origin of idolatry. It is well known to what fearful evils the practice led. How deep a root it had taken in the world is evident on every page of ancient history, sacred as well as profane. It was one of the primary objects of the Divine Code propounded on Sinai to uproot idolatry; and the mission of the Israelites, for many centuries, seems to have been the prosecution of a war of extermination against the idolatrous tribes of Canaan.

But, notwithstanding this sacred mission, the Israelites themselves were not quite free from the taint which they called to suppress. Hence, every opportunity is taken in the Mosaic Code to warn the people against practices which could in any manner tend to idolatry. Repeatedly the people are enjoined to make "no idol," "no graven image," "no standing image," "no image of stone," nor "the similitude of any figure, the likeness of male or female." But the Lawgiver, mindful of the necessity of some visible memento of God, prescribes in the law of the fringes what shall be the nature of such a memento. It is not to be an image or a charm, but a simple fringe in corners of the garment, with a ribbon of fine. The purpose of this simple symbol is plainly stated "that ye may look upon it, and remember all the commandments of the Lord and do them."

Here, then, we see a memento sufficient to remind the wearer of his God and of his duty, and yet so simple in character, that it would be impossible to give rise to any sentiment akin to idolatry. It is a memento ever before the eyes; and not only reminding the wearer himself of his mission, but also calling to the recollection of the passer-by, who beholds the fringes upon the garment, that the Israelite possesses an individuality of his own—a special mission different to all nations of the world.

And is not the fringe, too, calculated to call to mind the goodness and beneficence of the Creator, and to incite us to obedience to His laws? We see in each corner of the garment a group of woolen or silken threads interlaced to form a fringe. It is one of the wonders of nature how man is clad with countless groups of fibres spun, woven, and interlaced to form a compact fabric. Those minutes and weak fibres are so constituted as to become strong and solid when united and interlaced. It is the combination of the threads which gives them strength; and so, too, it is our obedience to all of God's laws that will afford us power and protection.

We are to look upon those little threads, and not only remember them as maxims of wisdom, but also to "do them." God made the fibre, but left man to make the fabric—the fringe itself. So God made the Law, and left man to act it, and carry it into practice. The Divine Precepts, numerous though they be, are to be interwoven by man into every act of life; they are to be intertwined in his thoughts and embodied in his work, so clothing his nature with a vestment of purity and truth.

And if he would be reminded of the reward of this obedience to God's laws, will not the "blue ribbon" which surrounds the fringes, serve as a memento of a future and better life? We are told that the blue dye, called *techeleth*, was the product of a worm, which, when dead, yielded the color. If the dead body of a lowly worm is reserved for destiny of beauty, how much more so of man, whose place is at the very summit of the pyramid of creation?

And does not the blue ribbon of the fringes remind man too of the blue vault of heaven, and of Him who is there enthroned—the Highest—the Judge of man—and does it not bid him color his earthly work with the heavenly tinge of virtue?

The fringes, then, are not worn as a charm, nor is the blue ribbon which surrounds them a mere device or ornament. But, without conveying one superstitious or idolatrous idea, they serve as a memento of God, Duty, Religion, and Heaven.—London Jewish Association for the Diffusion of Religious Knowledge.

The various branches of the Rothschild family have sustained a severe loss in the death of Mrs. Hannah Mayer Fitzroy, widow of the late Right Hon. Henry Fitzroy, M. P., for Lewes, and for some time chairman of committees in the House of Commons. The deceased lady was second daughter of the late Baron Nathan Mayer Rothschild, and therefore sister of Baron Rothschild, M. P., for the city of London, and Sir Anthony Rothschild.

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[Signed] MARY S. SMITH.
MARY A. HOWE.
EMILY C. GRIFFIN.
MARY ANN S. KNOX.

Committee.

Special Notice.

THE GREAT
SEWING MACHINE WARA Slight Mistake
ABOUTTHE PREMIUM
AT THE

ORECON STATE FAIR!

The Committee
DECIDE IN FAVOR

OF

THE FLORENCE!!

COMPLETING

THE TRIUMPH OF THIS NEW MACHINE,

IT HAVING TAKEN

EACH AND EVERY FIRST PREMIUM

AWARDED TO

FAMILY SEWING MACHINES,

AT THE

Fairs Held on the Pacific Coast

IN 1864.

READ THE FOLLOWING:

Having heard to-day for the first time that the Grover and Baker Sewing Machine Company claim the first Premium on Sewing Machines and Sewing Machine Work at the Oregon State Fair, held at Salem, 1864, and being one of the Committee on Sewing Machines and Sewing Machine Work at said Fair, I feel it my duty to make, and take pleasure in making, the following statement:

Three (if not all) of the Committee were selected by a Mr. Johnson, (an employe of the Grover & Baker Company,) and after a careful examination of the Sewing Machines and Machine Work on exhibition, and a long consultation, it was finally decided and agreed by the Committee, TO

AWARD THE FIRST PREMIUM TO THE FLORENCE MACHINE AS THE BEST MACHINE FOR DOING ALL GRADES OF WORK, and a Premium to the Grover & Baker Machine for embroidery; and the Committee reported such decision to the President of the Fair, Judge Thornton, who wrote out the report and read it to the Committee, as above stated, four of whom signed it without reading it, the other member of the Committee having been called away. The above is a true statement of the views of the Committee and their final decision.

MARY A. HOWE.

STATE OF OREGON, { ss.
County of Linn.

Personally appeared before me, the undersigned, a Notary Public in and for said County and State, Mary A. Howe, who, being first duly sworn, says the above statement is true, as she verily believes.

In witness whereof, I have hereunto set my hand and affixed my notarial seal, this 4th day of November, 1864.

J. N. DOLPH,

Notary Public, Multnomah County, Oregon.

As additional security to Policy holders, will continue to insure

BUILDINGS, MERCHANTISE, FURNITURE,

And other property in California, Oregon, and Nevada Territory, against Loss or Damage by Fire, upon the most favorable terms.

All Losses Promptly Paid in United States Gold Coin.

W. B. JOHNSTON, Agent,

124 1/2 Front street, cor. California.

R. SWAIN & CO., Agents,

701 Front street, cor. California.

Mr. Comfort

through einige Wo

The Hebrew.

Philo Jacoby..... Herausgeber.

(Correspondenz.)

Berlin, 10. Dez. 1864.

Berlin besitzt eine ganze Kolonie Amerikaner, deren Mittelpunkt die Gesellschaft der Vereinigten Staaten bildet. Seit dem Ausbruch des Krieges hat diese Kolonie, welche früher ihrem Hauptbestandtheile nach aus Studenten zusammengesetzt war, viele hier ansässige Mitglieder aufgenommen und alle vereinigten sich, wie schon am „Independence Day“ auch, am 24ten November zur Feier des „Thanksgiving“. Nachdem Vormittags im amerikanischen Betsaal eine religiöse Feier stattgefunden hatte, versammelten sich die Theilnehmer des Abends in Hotel „Anglerette“ zu einem Festmahl, zu dem auch einige eingeladene Deutsche erschienen. Blau-rot-weiße Fahnen schmückten den Saal. Die ziemlich zahlreiche Gesellschaft, die reichen, mit blau-rot-weißen Schleifen geschmückten Toiletten der Damen machten einen festlichen Eindruck. Den Vorsitz führte der heilige Amerikanische Gesandte, Herr R. B. Judd, und brachte der ersten Toast auf den Präsidenten der Ver. Staaten, Abraham Lincoln, aus. Dann das Mr. Judd die Aufforderung des Präsidenten zur Feier des Dauftages vor, und schloß hieran, unter Zeichen lebhaften Interesses aller Anwesenden, einige persönliche Mittheilungen über den Präsidenten, dem er seit langen Jahren befreundet ist. Dass die große Majorität des amerikanischen Volkes sich für eine vier Jahre Abraham Lincoln zum Führer und Berater gewählt hat, zeigt, welch hohes Vertrauen unter so schwierigen Verhältnissen es in die Tüchtigkeit des Mannes setzt, dessen bedeutende Begabung, fleckenlose Ehrenhaftigkeit Mr. Judd warm schilderte. Durch eigene Kraft vom armen Hofsäffer zur höchsten Staatsgewalt emporgestiegen; ganz und gar Autodidakt, ist Präsident Lincoln seinem hohen Amt ganzlich gewachsen, und wo vielleicht schulgerechtes Wissen mangelt, erfüllt es der scharfe natürliche Verstand. „The faculty to put the question“ so bezeichnet der Präsident selbst seine Fähigkeit, die Dinge schnell zu erfassen, richtig darzustellen, und hierbei erwähnt Judd die bekannte Neigung Lincolns für Anekdoten, mit deren schlagenden Pointen er oft lange Discussionen abschließt, schwierige Situationen, wie der gordische Knoten mit einem kräftigen Streiche löst.

Mr. Comfort (welcher jeden neuen Redner durch einige Worte einführte), forderte nun den Professor Tollkampf auf, das Hoch auf den König und das Königliche Haus auszubringen.

Mr. Comfort erwähnte hierbei, wie Friedrich der Große an Washington einen Degen mit der Inschrift: „der älteste General dem besten General“ überlandt habe, wie freundliche Beziehungen also schon damals zwischen Preußen und Amerika bestanden, als weiteren Beweis für die freundhaften Beziehungen führte Herr Professor Tollkampf den Vertrag an, welchen Dr. Franklin mit Preußen abgeschlossen: dass bei eventuellen Kriegen Preußen und Amerika sich gegenseitig neutral verhalten, und dem, der einen oder anderen Macht feindlich gegenüberstehenden Staaten keinerlei Verbündungen statteten wollen. Freilich liegen die politischen Interessen der beiden Staaten so weit auseinander, dass auf diesen Gebiete wenig zu hoffen ist, aber auf einem anderen Gebiete, dem der Wissenschaft, können reiche Schätze durch Verkehr und Gedankenaustausch gewonnen werden.

Nachdem Dr. Tollkampf geendet, wurde Dr. Tappo aufgerufen, sich über „freie Arbeit“ zu äußern, und behandelte, dem Auditorium angemessen, das Thema mehr im Allgemeinen. Arbeit ist die Bestimmung des Menschen auf Erden. Ruh und Unbebauung wurde ihm aus der Hand der Schöpfung die Erde zu Theil; mit der Arbeit des Körpers hat er die Mittel und Wege gefunden, sie zum Wohnsitz zu gestalten, mit der Arbeit der Hand hat er die Ideen des Körpers ausgeführt, Wege gebaut, Felder bebaut, Minen erschlossen, Säde gegründet. Aber, obgleich Kopf ohne Hand verloren wäre, hat man schon früh angefangen, auf die Handarbeit verächtlich herabzublicken, ja alsnächst eine Art Enttheilung nach Arbeit und Müdigang zu schaffen, und den privilegierten Müdigängern als Gentleman zu bezeichnen.

Amerika hat ver sucht, der Arbeit die gebührende Ehre wieder zu erweisen. Jede Anwendung der uns zu Theil gewordenen Gaben, gleichviel ob mit Kopf oder Hand, ehrt den Mann. Wir müssen uns mit diesen Ausdeutungen aus der längeren Rede begnügen.

Dennmich brachte der Legationssekretär, Mr. Kreuzmann, den nächsten Toast aus: „Die Union.“ In häufig durch den Beifall der Anwesenden unterbrochenen Wörtern sprach er aus, wie das Amerikanische Volk nunmehr einwilligen werde, seinen mächtigen Gesamtstaat in zwei Hälften, und dann, in unausbleiblicher Folge, in die verschiedensten Vaterländer zerfallen zu lassen! — Der best organisierte Rebellion der Welt hatte der Amerikanische Norden ein incompletates Heer, eine geringere Flottenmacht, einen leeren Staatschass entgegenzustellen! Aber nachdem die Ueberzahl vorüber war, floß dem Staatschass von allen Seiten Geld zu, wurden wahllos Armeen aus der Erde geschafft, die vollkommen Flotte in kürzester Zeit geschaffen. Und noch ist weder Wille noch Kraft im Volke erschafft, weiter Höhe, Blut und Leben zu opfern, denn die Union muss erhalten werden. Und der amerikanische Norden stand und steht allein im Kampfe, solange noch, der Süden hat die Sympathien Abwärts für sich. Aber wenn Amerika seine Kämpfe im Innern beendet hat, wird es sich gegen seine heimlichen und offenen Gegner wenden.

Kapitän Robinson, welcher bis jetzt selbst im Unionsschere gekämpft hatte, brachte der Armeen und der Flotte den Toast. Nicht nur die regulären Armeen, wo der Soldat, wenn

er kämpft und fällt, doch zuletzt nur seinen Beruf erfüllt, gedacht er ganz besonders der Freiwilligen-Truppen. Männer, für die Thätigkeit des Friedens erzogen, an Luxus gewöhnt, haben Heimath, Weib und Kind verlassen und alle Strapazen und Entbehrungen des Krieges mit heroischem Muthe, heroischer Ausdauer ertragen! Auch der Amerikanischen Frauen gedachte der Redner; wie sie nicht nur auf dem Schlachtfelde, in den Lazaretten trösten und pflegen, sondern wie sie den größten Heldentum bewiesen, indem sie den einzigen Sohn oder Bruder, den Gatten oder Geliebten, ohne Klagen, nein, mit mutigem Zuversicht zu Felde ziehen ließen!

Mr. May sprach dann über die Bedeutung des Thanksgiving-Festes. Rev. Mr. Simens, aufgefordert der Geistlichkeit zu gestoßen, erzählte, wie sich ein Geistlicher bei dem Präsidenten Lincoln meldet, vorgelassen wird, sich niedersetzt und energisch schweigt. Endlich fragte dann der Präsident: „Aber was wollen Sie mir denn eigentlich sagen?“ „Nur dass ich sehr mit Ihrer Art zu regieren einverstanden bin“, versetzte gelassen der Geistliche, worauf ihm Lincoln kräftig die Hand schüttelte, mit erleichtertem Herzen ausruftend: „Ach, ich dachte, sie wollten mir vorpredigen!“ Auch Mr. Simens predigte nicht vor, sondern sprach einige heitere Worte. Ihm folgte Professor Neumann, indem er den Deutschen Universitäten ein Hoch ausbrachte. Sie seien eigentlich die ersten Republiken, führte der Redner aus, denn früher war jeder Student, akademische Bürger, auch eine Stimme bei der Wahl seiner Professoren gehabt — die jetzt freilich die Regierung erneuern. Aber wenn auch nicht mehr die Städte der Freiheit, so seien unsere Universitäten doch die Freiheiten und Pflanzstätten der Wissenschaft. Und eigentlich gegen die ursprünglichen Intentionen der ersten Amerikanischen Präsidenten, welche fürchteten, die Söhne der Republik könnten in den Monarchien Europa's etwas von ihrer freien Gesinnung einholen, beschifft die Vereinigten Staaten unsere Universitäten mit einem zahlreichen Contingent. Er wünschte den Amerikanern die baldige Errichtung einer eigenen großen Universität. — Hiermit war so ziemlich die Zahl der regulären Toaste erschöpft. Es wurden noch verschiedene Reden manigfachen Inhaltes gehalten, auf welche einzugehen uns der Mangel an Raum verbietet. Sicher aber schied jeder der Festteilnehmer sehr befriedigt.

M. C. S.

Der bekannte Naturforscher Desor in Neuchatel, mischt sich in Vibeslegung, sonnt nicht sein Fach ist. In einem von der „A. A. Z.“ publizierten Briefe an Liebig über seine vorjährige Reise in der Sahara beschreibt er die Befestigungen der Wüstendorfer und da fällt ihm plötzlich nebenher ein Licht auf eine alttestamentliche Stelle. Der Naturforscher Escher, Martius und Desor reisten in Begleitung eines reichen und vornehmen Califo, Abkömmling des Propheten und genossen mit diesem in den Dörfern die Gastfreundschaft der Scheits. Von der Einkehr bei einem solchen Scheit schreibt Desor: „Nachdem wir seinem Kneipus gehörig zugeprochen, fühlte ich mich veranlaßt, dem Wirth mein Kompliment zu machen und wandte mich behalb durch Vermittlung des Dolmetschers an den Chalifa, um zu erfahren, warum der Scheit nicht zugegen sei. Der Chalifa schien über meine Frage betroffen und ließ sich dieselbe wiederholen. Statt aller Antwort begnügte er sich indessen mit einem trocknen verneinenden Seiten. Ich drang natürlich auf keine weitere Erklärung. Als ich dem Kapitän den kleinen Vorfall mittheilte, behörte er mich, dass ich da einen argen Verstoß gegen alle Etikette begangen. So viel hätte ich doch schon aus der Bibel wissen sollen, dass es einem Untergesetz nicht in den Sinn kommen könnte, wenn er einen höheren Gestellten bei sich aufnimmt, sich mit ihm an den Tisch zu setzen. Seine Aufgabe sei es, an der Thür zu stehen und die Dienerschaft zu beaufsichtigen, damit der hohe Gast nach Gebühr beehrt und gefeiert werde. So war es auch hier der Fall gewesen, und erst, als wir von dannen zogen, trat der Scheit hervor, küste uns die Hand und bot uns Lebewohl. Jetzt tauchte in meiner Erinnerung das ehrwürdige Bild Abrahams auf, wie er die drei Engel bei sich aufnahm, ihnen das Wahl bereiten lässt, aber in einiger Entfernung ehrfurchtsvoll zusieht, wie seine himmlischen Gäste sich gütlich thun.“

Ein Correspondent der „A. Z.“ schreibt in einem Briefe aus Algier über die dortigen Juden: „Der Jude kenntlich an einem Turban, blaufädelner Jacke, bunter Schärpe, seidenen Weite, den weisen Burnus stürmisch über den Arm geworfen — übrigens sind es zumeist schöne Gesichter und Gesichter, die man an ihnen zu sehen bekommt — findet man in den Judenwohnungen, wohlverstanden den jungen, die wunderherrlichen Gesichter, die man sich denken kann, und die Madonnenmaler sollten hier Station machen. Sie tragen über dem glatten, an den Schlafest anliegenden Scheitel (bei den Frauen bezeichnet als sächsisches Haar) einen Kopfsprung, gebildet durch mehrere Binden von Spitz, blauen, oder überhaupt bunten, gold durchwirkten seidenen Binden, einen samtenen, reich bestickten Spencer, zumeist rot, ein bunt seidenes Tuch darüber, kleine goldgekleidete Pantoffeln an den Füßen, wie sie sich keine Pariser kleiner schnüren könnte. Die Amerinen ersetzen diesen Apparat durch einen schwarzen und weiss Kopftuch und ein gellrothes, über den Kopf — das Gesicht bleibt offen gezeigt.“

Den 16. September (1847) starb, 32 Jahre alt, in Frankfurt a. M. Gracia Aquilar, eine vielgelesene Schriftstellerin und tapfere Vertheidigerin des Judentums.

Die Juden wohnen daher keineswegs zwangsläufig in ihrem Ghetto; sie sind da oben mehr unter „Menschen“ als unter „großen Männern“ wohnen auch unter den Boulevards der Gojim.“

In Rom gibt man jetzt zum ersten Male Meyerbeers „Eugenio“ unter dem Titel: „Rinaldo de Granvalle“ und das ganze Personal besteht aus Holländern.

Auf dem Platze Guardiola in Mexico steht ein bläuliches Gebäude, Casa de los Azulejos (Porzellanhaus), oder auch das blaue Haus genannt, von dessen Entstehung J. W. v. Müller in seinem Werke: „Land und Leute in Mexico“ folgende Geschichte erzählt:

Der Graf del Nalle war ein Nachkomme des Ferdinand Cortez und gehörte seinerzeit zu den reichsten Leuten des Landes. Man erzählt sich von ihm, dass er seinem Lehns herren, dem König von Spanien, zwei schwertreiche, aus Gedernholz erbauten Kriegsschiffe zum Geschenk gemacht habe, mit der ehrfurchtsvollen Bitte, einer Theil des spanischen Reiches mit einem Besuch zu beglücken, in welchem die Sonne aufgehe, während Madrid im Schlummer liege. Zugleich soll er sich anfechtig gemacht haben, dafür zu garantieren, dass des Königs Pferd, sobald es in Vera Cruz an's Land getreten, bis in die nächste Hauptstadt nur auf Silber treten solle.

Gelehrte und verbürgt ist es, dass der Graf bei seiner Verheirathung den ganzen Platz von seinem Hause auf der Plaza de Guardiola bis zur Cathedrale dicht mit Silberbarren belegen ließ, über welche sich der Zug hin und her bewegte. Dieser Graf hatte einen Sohn, der alle Ehren Genossheiten eines Mannes angenommen hatte, und unter anderem so hoch spielte, dass er trotz seines ungeheuren Einkommens sich nicht selten in große Schulden stürzte. Eines Tages, als er sich wieder in die Rothwendigkeit versetzt sah, zu seinem Vater zu gehen und um neue Vorschüsse zu bitten, sprach der alte Mann, indem er ihm die begehrte Summe überreichte, lachend und bewegte die Worte des spanischen Spriches: „Mein Sohn, Du baust Dir auch kein Haus von Porzellan.“ d. h. wie man im Deutschen sagt: „Du wirst nie auf einem grünen Zweig kommen!“

Dieses einzige ernste Wort des gereien Vaters machte auf den jungen Mann tiefen Eindruck. Von Stunde an änderte er seine Lebensweise, entfachte seinen Theorien und begann sich mit ernsteren Dingen zu beschäftigen. Kaum ein Jahr war vorüber, da taufte er von einem Mönche einen, dem väterlichen Hanse gegenüber gelegenen Bauplatz, ließ aus China eine Schiffsladung Porzellanplatten kommen, baute das Haus de los Azulejos, wie wir es heute noch sehen, und machte auf diese Weise die Prophezezung seines Vaters ehewollt zutrifft.“

M. C. S.

Die Missionare in Neuseeland sind die einzigen Weißen, deren Leben und Eigenthum die aufständischen Eingeborenen respektirt haben. Einige derselben sind reiche Grundbesitzer und dieser Umstand ist dem Scharfumme, sowie den Sarfassen der zum Christenthum bekehrten Eingeborenen nicht entgangen. William Thompson, der Häuptling der Missionar, führt eines Tages bitter los gegen die Ungerechtigkeit, womit die Patchas, die Fremden, seine Landsleute behandeln, und als einer jener reichen Missionäre ihn ermahnte, Geduld zu haben und zum Himmel aufzublicken und zu beten, versetzte der Häuptling mit zornigem Spott: „Ja, und während wir zum Himmel aufblicken und beten, blickt ihr hinab zur Erde und raubt uns unsere Ländern!“ Der Missionär war stumm; auf eine so schnelle und beizeitige Zuschreibung konnte er keine Erwiderung finden. Frazer's Magazin, welches die charakteristischen Färb mittheilt, fügt hinzu: „es ist sehr zu bedauern, dass Männer, die so viele Jahre gearbeitet und so viel Gutes unter den Eingeborenen gestiftet haben, dass auch diese ihren Einfluss durch ihre Habgier, ja Raublust schwächen und preisgeben.“

Frankfurt a. M. — Graf Voroncow, russischer Staatsrat und Mitglied des Cultusministeriums, welcher von seiner Regierung beauftragt ist, die israelitischen Schulen kennen zu lernen, besuchte dieser Tage die Bürger und Realschule der hiesigen jüdischen Gemeinde. Er wohnte dem Unterricht in verschiedenen Fächern bei und zog über die Geschicht der Schule die eingehenden Erklärungen ein.

Aus „Sternberge“ von Dr. L. Zunz. Den 29. Juni (1837) starb der Märtyrer Siegeli Sacher in Erfurt; denselben Tag starb (1827) Moses Belinfon in Haag, der gleichzeitig mit der Sulamith (1806) eine Zeitschrift in holländischer Sprache herausgegeben.

Am 1. August (1828) war eine Regelsetzung der Judentum in Nürnberg. Unter den Erschlagenen war der sonnigste Dichter Abraham ben Joseph. Denselben Tag (1789) starb der Dichter und Prediger Abraham Isai Castello, 63 Jahre alt, in Fiume, auf dessen Grabe, seinem Wunsch gemäß, sein Denkstein gesetzt worden.

Den 16. September (1847) starb, 32 Jahre alt, in Frankfurt a. M. Gracia Aquilar, eine vielgelesene Schriftstellerin und tapfere Vertheidigerin des Judentums.

Die Amerinen ersetzten diesen Apparat durch einen schwarzen und weiss Kopftuch und ein gellrothes, über den Kopf — das Gesicht bleibt offen gezeigt.

Den 16. September (1847) starb, 32 Jahre alt, in Fiume, auf dessen Grabe, seinem Wunsch gemäß, sein Denkstein gesetzt worden.

Am 22. September (1847) starb, 32 Jahre alt, in Fiume, auf dessen Grabe, seinem Wunsch gemäß, sein Denkstein gesetzt worden.

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The Hebrew.

FRIDAY, FEBRUARY 3, 1865 (1865).

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TO OUR SUBSCRIBERS.

A large number of interior subscribers are still in debt to us for their last year's subscription, and they will materially oblige us by remitting the same at as early a date as possible. As a general thing the majority of subscribers are very prompt, some of whom have already sent us their subscriptions for the present volume in advance, yet there is a large amount still standing on our books as due us, the receipt of which would materially aid us in our business transactions. We hope this hint will suffice.

TO OUR COTEMPORARIES.

We would esteem it a special favor, if our contemporaries abroad in quoting from our columns would, in crediting *The Hebrew* for information or extracts, prefix San Francisco, California. Whilst it is highly gratifying to us to see many articles from our columns honored by insertion in journals in Europe, it would be still more pleasing if the acknowledgment would convey that the intelligence came from the far-off shores of the Occident.

CHURCH AND STATE.

A movement has been inaugurated in the Atlantic States, by one or more of the multitudinous branches of the Christian church, to urge a modification of the Constitution of the United States whereby religious tolerance is to be abrogated and an acknowledgment of Christianity made. The Presbyterian Convention, which lately assembled at Philadelphia, passed resolutions favoring such amendment, although its members must have been fully aware that its adoption would subtract the very keystone of the arc of our free and enlightened government. Besides the utter impracticability of such an amendment, in a political sense, there would be still religious objections. What especial branch of Christianity could be represented? Would it depend upon the convictions of the Chief Executive? These are questions of as equally grave a character as the proposition itself, and show conclusively how impracticable it is to incorporate State and Church in our government. There are zealots and bigots in all faiths, but in some of the branches of Christianity a monomaniac seems to take possession of their adherents, and devotion has to give way to bigotry. A formal religious government exists without specifying the peculiar church it is to uphold. With England we have the Protestant Episcopal, France a greater portion of Europe maintain Catholicity, Russia and Greece the Greek church. Speaking on this point, Hon. J. W. Forney, in the Philadelphia *Press*, says:

"Can the Constitution declare one religion to be true without affirming the other to be false? If American Christians make the supreme law of the land affirm the truth of their creed, can the American Jews, equally loyal and law-abiding, join in that proud declaration, 'We, the people of the United States, do thus ordain?' These are questions for the common sense of the people to answer. It is plain that the toleration of all religions, and the establishment of one may coexist, but it was not upon such a principle that the Republic was established. Our republicanism means not the toleration of any religion, but the absolute equality of all religions. Anything less than this is the union of Church and State, and, no matter how slight that may be, the precedent is dangerous, and the principle as evil in the germ as in the ultimate development. A wrong to the religious faith of an American citizen is not to be measured by the degree of injury and interference; it is absolute in its nature. The Constitution which should announce 'we, the people of the United States,' believe the creed of the proposed amendment would be an outrage on these people of the United States who do not believe it, and would make aliens of whole bodies of religious men."

This question is not one of religion, but of law. It has nothing to do with the truth of Judaism, Christianity, or any other faith involved in the decision. It is whether any religion, true or false, shall be declared true by national authority. The mere preliminary discussion of the matter has been full of bitterness; we cannot publish all the letters we have received, written on both sides, for this reason. But it is clear to our minds that the success of this innovation on our republican principle, the adoption of the amendment, would evoke all the worst elements of sectarian rivalry, injure the cause of true religion, and substitute for the harmony of all our souls a fierce war of recrimination and abuse. Now the Constitution known neither Jew nor Christian; in this impartial spirit it was created, and so let it remain. We simply wish to do as we are doing now—let all men believe what conscience dictates, and protect them in that belief. The love and worship of God in the natural progress of Christianity need no examples and no masters. All we have to do is to confine the Constitution and the law to the civil welfare of our fellow citizens. The interests of the Republic demand that Church and State, Religion and Politics, should remain asunder, as one pole from the other."

We call the attention of those who have not purchased their tickets for the masquerade ball, on the 15th of this month. There are but a limited number left, and those who intend to enjoy the festivities of this affair had better procure them soon. The committee are making great preparations to make this ball one of the finest ever given in our city.

It seems to be still the custom among certain journals to affix the religious belief of an Israelite to his name, instead of his nationality, particularly if an incident occurs whereby it can be used in contumely. The *Evening Bulletin*, in speaking of the recent shocking suicide of Schmidt, calls him a German Jew. It is very true he was an Israelite, but at the same time, his nativity was German. Immediately in connection with this item, came the account of a desecration in the office of W. Y. Patch, Collector of U. S. Excise Taxes, but the *Bulletin* did not say he was an American, a Christian, a Methodist, Baptist, Presbyterian, Unitarian, Universalist, or Catholic. The same paper frequently mentions arrests of parties of foreign birth, without even affixing their nationality—and never in any other case but that of an Israelite has it affixed the religious belief of the party. We have no objection to the truth being known, but a man is a German, be he Jew or Gentile, and it is not necessary to stigmatize by such partiality one religion more than another. The *Bulletin* of the 1st inst., says:

"Complaint has been made that we alluded yesterday to Schmidt as a 'German Jew.' The phrase was, of course, not used offensively, nor to show his religious tenets, but simply as descriptive of a stranger's nationality. It appears to us that some of the Jews of this city are unnecessarily sensitive on the use of such an appellation when applied to crazy folks, or to persons guilty of acts of criminality."

The Jews are not unnecessarily sensitive on this subject, Mr. *Bulletin*, and your excuse is but a subterfuge. If a man is a German, that term is sufficient to fix his nationality. Suppose he had been a Lutheran or a Catholic, would you have used his religious predilection or faith to fix his nationality? We opine not.

SUICIDE AND ATTEMPTED MURDER.—On Tuesday morning about 9 o'clock, a German, named Isaac Schmidt, shot a man and then committed suicide. He returned two weeks since from Mexico, and had taken lodgings at the William Tell House, on Bush street. A few days previous to the tragedy something wrong was noticed about him, but no attention was paid to it, as he appeared, if insane, to be perfectly harmless. On Monday morning he had a conversation with a man named Francis Lonneaux, about his brother-in-law in New York. Tuesday morning both took breakfast together, and after Schmidt had finished he walked to the bar, and drew a derringer pistol and shot Lonneaux, who was near and reading a paper at the time. The latter fell, immediately, mortally wounded. Schmidt then shot himself and ran upstairs to his room, laid down in bed, and took a large Bowie knife and stabbed himself several times, death ensuing immediately. He was conveyed to the Coroner's office, where an autopsy was held, which showed that death was caused by the pistol ball entering the heart. Schmidt has been in California since 1848, has been for the last few years in bad luck, and must have committed this horrible deed whilst insane. He was a native of Hittenbach, Bavaria, Germany, about 48 years of age, and had a married sister in New York. His remains were interred in the "Home of Peace" Cemetery.

Madame Esther Cremieux, (Marini,) died at Marseilles on the 7th of November last, aged seventy-five years. She was descendant of a patriarchal family which came from Syria to Marseilles, comprising among its branches, the Altaras, the Marinis, the Sciamas and many others who have contributed liberally to the formation of Jewish society and Jewish institutions in that city. The charity of Madame Cremieux was of the most liberal character, and her elevated position in society enabled her to acquire an influence and power which she never exercised but in the most generous manner. Her death was universally mourned.

PARISIAN ITEMS.—It has been decided not to remove the Rabbinical to the Boulevard Richard-Lenoir. Two new temples are to be erected; one on one has been commenced in Rue de la Victoire, and the other on the Marais has been established in the Place Royal. The cost of the latter will be about four million of francs, and it will be completed within two years.

The Israelites have established a school for instruction in the mechanical arts. M. Ph. Auprach has been made *conseiller* of the "Court de Cassation." This is the first time an Israelite has been called to such a high judicial position. Another co-religionist, M. Gust. Berardière, was some time since appointed Advocate-General to the same Court.

A history of the rise and progress of the Jewish community of Paris, shows that the first congregation was formed in 1770, who met in a room in a building in the rue Saint-André-des-Arts. The same edifice, altered and improved, was used until 1829, when they removed to the synagogue which had its entrance from the rue Véetbois. The original congregation was composed of exiles from Spain and Portugal, but before 1780 a number of Germans and Poles joined the community. Their first Syndic was Jacob Hollander, and no Israelite could settle in Paris without his authority, he being held responsible for their conduct; and this regulation was continued in force until February, 1811.

Two hundred thousand francs are annually distributed in Paris, by the Jewish Charitable Committee, of which nearly one-fourth is contributed by the Rothschild family.

It is stated that M. De Rothschild, in speaking of the Menken, called her "the inspired Deborah of her race!" Whether he meant a horse race, or the race of her fathers, the title at best is questionable.

The B'nai Brit in this city are in the same

OUR NEW YORK CORRESPONDENCE.

[From the Resident Correspondent of *The Hebrew*.]

NEW YORK, January 4, 1865.

EDITORS ALTA:—The holidays have at last closed, and with them have subsided the hurry and bustle which have been noticed in our thoroughfares during the past two or three weeks. This year, especially New Year's Day, has been celebrated with unusual zest by all the inhabitants of Gotham, and even our co-religionists who have their *Rosh Hashonah* to mark the epoch of a new annum, have not failed to enter enthusiastically, I might say, into the observance of the first of January, 1865, as a day of festivity and merry-making.

Long before the arrival of that momentous occasion, preparations were made to celebrate it properly, and long lists of "calls" were made out, confectionary orders given, carriages hired, and all, whether young or old, Jew or Christian, hailed the advent of the New Year with joy and gladness; and we cannot blame even our co-religionists that they observe this day so generally. For although it is true that we have a New Year, "Rosh Hashonah," long before the advent of the first of January, yet still it is not at all out of place, but on the contrary highly appropriate and even necessary that we observe the latter day. For while *Rosh Hashonah* marks the birth of the Jewish religious New Year, the first day of January is the commencement of the civil annum, and the Israelites are as much concerned in the observance of the latter as in the former, and besides are we not a civil people?—of course we are—and it therefore is not, in the least improper or out of place on our part to join in the general hilarity attendant upon the arrival of the first of January. Let us always observe this day as one of the most important holidays of the year, and while we receive and pay the compliments of the season, let us also remember our less fortunate brethren whom Providence has not provided with the means to partake of these festivities, and let it be a day of joy and happiness to every heart, and may both Christian and Jew unite on that occasion in doing acts of kindness and benevolence towards their poor, so that the first day of January may also be to them the new year of their prosperity and the termination of their woe. In fine, our co-religionists should on that day dispense charity with a magnanimous hand, and I doubt whether any will even find fault with the fact that the Israelites observe two days for new year.

Speaking of charity reminds me of the meeting of the Young Mens' Hebrew Fund Association that took place recently. This association was founded about fourteen years ago by several well-known Israelites of this city, for the purpose of distributing fuel every winter, among those of our denomination whose means would not permit them to brave the hardships of Jack Frost. Since its organization the society has done much good in this manner, and many a heart has been rendered bright and cheerful through the munificence of the Fuel Association. It now counts about 410 members, and it is expected that by the general meeting to be held early in the month of Nisan, its number will be doubled. At the convention held a week ago, two new directors were chosen, the annual amount increased from two to three dollars, and a tribute of respect paid to the memory of their lately deceased member George Godfrey, Esq. Distributions of coal and wood are made every week and each member has the right to recommend deserving families or persons to the attention of the proper committee. It is hardly necessary for me to say that the Fuel Association is one of the most important Jewish charitable institutions in the city, and receives ample encouragement from our wealthy and benevolent co-religionists.

A new Jewish Journal entitled the *Rebecca*, and printed in German, has been started in Syracuse, a populous town of this State. It is edited by Dr. Sarner and promises to be a valuable addition to the Jewish Press of America. It is to be hoped that the *Rebecca*, like the maiden of old, will always stand near the well (of knowledge) ready to provide all with the proper substance wherewith to quench their thirst for religious information.

The ball question occupies the minds of almost all our young co-religionists, and now one can with safety assert that the terpsichorean season has begun. No less than twenty balls and sociables will be given during this and the next month.

On Monday the 9th inst., the "Young Men's Re-Union" takes place at the new ball rooms in this city, entitled the Everett Rooms. These affairs are always the most select, fashionable and showy of the season, and this year it is said the ball of the "Young Men's Reunion" will outstrip all their former attempts. I shall be there to report proceedings and if I deem it of sufficient interest for your readers I will transcribe an account.

The Literary Constellation, a well known literary society of this city, gave their fourth entertainment on the 27th ult. The exercises were of a literary and musical character and passed off to the satisfaction of all present.

The Hebrew Literary Union, an older and a larger association than the above, composed mostly of professional men, have taken example by the L. C., and have entered upon a new plan of organization, so as to enable them to give at stated times, public literary soires.

With the closing of the Italian opera under Maretzki, another troupe has sprung into existence in this city, styled the "Italian Opera Buffa." Miss Lisa Harris, the young Jewish prima donna, of whom I have already written you, takes the leading roles. They commence with Donizetti's "Elixir of Love."

The great triumph of Maretzki's troupe during the past season of three months, has been the production of "Don Sebastian." This opera is full of fine situations and music, and the impresario spared no expense in bringing it upon the stage as completely as possible. The scenery was grand, and I doubt whether European managers could have produced the opera in a more magnificent style. The opera has been well attended throughout, and I have little fear but that Maretzki has cleared a large surplus.

In fact all our amusement places have prospered during the last autumn, the people being seemingly unconscious of the value of greenbacks, and therefore squander them in every direction.

The B'nai Brit in this city are in the same

condition as when last I wrote. The Mordecai Lodge, the new lodge that was recently installed in the B. B., is progressing rapidly both in members and finances. During the past few weeks since their organization, about a dozen young men on an average were initiated every meeting night. It will, without doubt, be among the finest branches of the Order, since it is composed almost entirely of young and enterprising men. It is a matter of much pleasure to observe the zest with which the youthful portion of our community are working for this Order—for where there is youth there is energy, perseverance and strength, and the time has almost arrived when it will be necessary for the B'nai Brit to show to the outside world the power and extent of its resources and influence in combating against the attempts which are now being made by some bigots to banish religious liberty from the Constitution of the United States. Your readers have no doubt already read of the late convention held in Philadelphia, and it will not, therefore, be necessary for me to recount their proceedings; suffice it to say that their action has warned us to be on our guard lest the great heritage of our fathers, freedom of worship, be snatched from our grasp and we be reduced to the enslaved and subjected condition of many of our European brethren. The B'nai Brit, will yet have to come forward and show its might in defending the rights of Israelites, and, therefore, it is necessary that the Order be prepared for the momentous occasion, and when it does arrive, to act with dignity and with power.

The Isaiah Lodge No. 49, held their annual election on the 27th ult., at which the following officers were chosen: President, N. Berliner; Vice-President, I. Heyman; Recording-Secretary, A. Blumenthal; Financial Secretary, M. Strauss; Treasurer, J. Goldberg.

The Maimonides Library entertainments are taking place as usual every fortnight. The last one took place on the 25th ult., at which A. Blumenstein delivered a discourse on the "Press," and Miss C. Hofheimer, a celebrated amateur pianist of this city, entertained the audience with music. The next one will be held on the 8th inst., at which Dr. Eisler will occupy the speaker's stand, and Master Heine, a violin virtuoso, will perform. Arrangements are being made to introduce some important changes into the Maimonides Society, and for this purpose a convention of all the lodges has been called. They will meet soon, when I shall acquaint you with the proceedings. In the meantime, believe me to be even as heretofore, your faithful messenger and

MERCURY.

JEWISH ITEMS.

SELECTED EXPRESSLY FOR THE HEBREW.

SERVIA.—Sad to say, that the Servian authorities continue their course of barbarism against the Jews. The *Maguid* has lately called attention to another outburst of this persecuting spirit. Jude Kohen, a co-religionist, is a native of Schabatz, Servia, but had not acquired the special right of settlement. Nevertheless, he and his family resided there for years without molestation. Suddenly he received an intimation that, being a Jew, he could no longer be tolerated at Schabatz, and therefore must quit the place within three days. And as he, within so short a period, could not arrange all his affairs so as to be able to quit the place for good, he, despite his entreaties and protestations, was cast into prison and kept there for ten days, amidst thieves and robbers. Having been expelled by force, he went to Belgrade, the capital, and there obtained a governmental passport, authorising him to return to Schabatz in order to fetch his family and dispose of his property. But scarcely arrived in the town, he was again arrested, and sentenced to thirty days imprisonment. All representations of the Jews to the authorities were in vain. Poor Kohen is still in prison, and all this for no other reason than because he is a Jew.—J. C.

A Vienna letter of a late date, says:—The College of Rabbis in this capital has just made an important declaration. In answer to an interrogation by the Criminal Tribunal of Vienna, whether the Talmud is or is not a canonical book of the synagogue, the College of Rabbis replied that the Talmud is not a canonical book in the sense which the Catholic church gives to that word, but that nevertheless the part which contains the prescriptions (called *Halachischer Theil*), with the exception of the restrictions necessitated by the conditions of the state, has the force of law for the religious practices of the Jews; whilst the explanatory portion of the Talmud (called *Hagadischer Theil*), has no importance except for archaeologists, who study the social life and literature of the Jews. A new Jewish synagogue will shortly be built at Ottakring, near Vienna. This will make the third new synagogue in the course of a year. If this continues, Vienna, the capital of a Catholic monarchy, will soon have as many synagogues as churches. Judaism is making great advances in Austria.

THE NUMBER OF JEWS.—The subjoined paragraph, which lately appeared in the Manchester *Examiner*, requires some correction. It is not true that in England, France, and Belgium the number of Jews is diminishing. Their increase in England within the last 50 years has at least been threefold. In France it has all but doubled itself during the same period; and the settlement of Jews in Belgium can, we believe, not be traced beyond the present century. No population has in Europe so largely increased within the last 50 years as the Jewish. This statistics clearly show:—There are now in the world about 7,000,000 Jews. About half that number are in Europe. Russia alone comprises 1,200,000. It is remarkable that in England, France, and Belgium, where the Jewish race is completely emancipated, the number is diminishing, while it is increasing elsewhere. At Frankfort-on-the-Main there is one Jew to every 16 Christians. In France there are 80,000 Jews, in England 42,000.

HOW A CHRISTIAN SCHOOL IS BECOMING UNCHRISTIANIZED.—At Thorn, in Prussia, there is a girl's school, which is attended by Jewish children. The director of the institution, an enlightened gentleman, permitted the rabbi of the place to give religious instruction to his co-religionists in the school. This was too much for the Catholic priest of the place. He laid an information against the director with the authorities, charging him with unchristianizing the school, by permitting its Jewish pupils to be instructed in their religion. The Government actually sent an inspector to inquire into the matter, and on his report no further regard was paid to his denunciation. Yet these priests, without the least scruple, intrude upon the Jewish schools, and being authorized by the Government, frequently usurp the whole management of these institutions, to the very exclusion of the rabbis.

VIENNA.—The votaries of Hebrew literature will learn with great sorrow the death of Professor J. Finsker, which took place on October 29th, at Vienna. He was a native of Galicia, held for a considerable period with great distinction, the office of Professor of Oriental Lan-

guages in the Imperial high school at Odessa. Later in life he retired, went to Vienna, and there pursued his learned researches. The first was entitled *תְּהִלָּתְךָ יְהוָה*, which contained contributions to the history of the Karaites; the second was an "Introduction to the Babylonian Hebrew system of vocalisation" (punctuation). He left behind several other interesting manuscripts on kindred subjects, which it is hoped will in due time be published.—A. Z. J.

BADEN.—**RESULT OF ANOTHER GRIEVANCE.**—A sad characteristic of the past age was the insulting arbitrariness with which the religious rights of the Jews were disregarded. By a law passed in 1834, the Jews of the Grand Duchy of Baden were incapacitated from superintending their own schools. The office of school inspector in every place was intrusted to the clergyman, and neither the rabbi nor any other member of the Jewish community was allowed in the communal school to exercise any of the functions reserved exclusively for the minister of the Christian religion. The Jews might establish a school of their own, salary the teachers, and bear the whole burden, but its inspector might be a member of the dominant church. This grievance has just been redressed, by the abolition of the unjust law.—J. C.

HAMBURG.—We have lately shown our readers an example of what strict orthodoxy is doing at Frankfort, where the *Yeshiva* was restored at great expense. We will now present to our readers another from Hamburg, and which we copy from the *Israelit*. "There," writes our contemporary, "on Simhath-Torah last, during the circuits round the *Bimah*, an old and feeble man, accidentally dropped the scroll of the law which he was carrying. In consequence thereof the Chief Rabbi, in accordance with the orthodox custom, proclaimed a fast of three days for all those who were present in the synagogue when the accident occurred."

FLORENCE.—<b

J. O. B. B.

(Singejahr von 2. S.)

Geehrtester Herr Redakteur!
Das warme Interesse, welches Sie seit an dem
Gereihen um den Aufschwung des Ordens B. B.
nehmen, bringt mir dafür, daß Ihnen folgende
Mitteilung nicht unwillkommen sein wird. Bei
der letzten Verfassung des District Grand Lodge
No. 4, J. D. B. B., wo Mandes zum Wobe die
Ordens mit Gelegenheit verhandelt und be-
sprochen wurde, ist auch unter Anderem ein Bit-
schen aus Virginia City, um Genehmigung einer
Schwesterlogie dieses Ordens dafelblich in deutscher
Sprache organisiert zu dürfen, bewilligt worden.

Es liegt in der Natur des Menschen, sich dem
Menschen anzuschließen. Schon dem ersten Er-
denjahr wurde gezeigt: Es wäre nicht gut, wenn
der Mensch allein sei; und das ist das Ablösungsrecht
auf solch breiter Basis wie in Amerika sich befin-
det, in die Errichtung von Innungen (Verbrüder-
ungen?) eine alltägliche, und in Abenden sind
solche Vereine, die Wohltätigkeit und Freilu-
sum Zweck haben, stets notwendige und erfreu-
liche Erhebungen, die, um den in Leben hier so
unverwirrte Schießsäulen durch öffentliche
Hand zu begegnen, nie im Übereinschluß vorbanden
sein werden. Deshalb der Wunsch unserer nach-
barlichen Freunde in Virginia City, um Bildung
eines Bruderbundes, dessen Grundsätze, Wohltä-
tigkeit, Brüderlichkeit und Eintracht, ein begründeter
war gerechter in, und die Genehmigung von Seiten
einer gerechtigkeitsliebenden Oberherrsche wie Di-
eckrit Grand Lodge No 4 J. D. B. B. nicht aus-
bleiben konnte, so daß das Entstehen einer zweiten
Loge des J. D. B. B. in Virginia City in
möglichster Weise in Aussicht stehen dürfte.

Deutsches Theater.

Wir sind erfreut über die zweite Abonnements-
Vorstellung des Herrn Meauber, welche am gestern
Freitag über die Bühne ging, besser berichtet zu
können, wie über die frühere. Die gegebene Piece

„Die Eine weint und die Andere lacht“ nach dem
französischen von Herrmann, liegt in den darzu-
stellenden Charaktern der Kräften unserer Bühnen-
mitglieder näher, und der größte Teil der Par-
tien kommt passend besetzt werden. Der Genius
des Dichters spielt in diesem Sensations-Stück
theatralisch auf den zarischen Seiten der weiblichen
Seele, führt uns ein Bild echter, doch leider in die
fer proßischen Welt seines gefundener Weiblichkeit
vor, im Gegensatz zu einem kalten, berechnenden,
heuchlerischen Weise, welches wie viele ihrer jetzt
noch lebenden Nachwuchsschäfer die Intrigue des Stücks
ist recht gut angelegt, und untermalt mit vielen
Erfolg-Szenen gewandt durchgeführt.

Fräulein Mantius „Anna Rey“ war in ihrer

Partie ganz vorzüglich, nur sollte die junge Dame

darauf achten, in den Scenen sie empfundene Web-
muth, die Stimme nicht allzu jungen zu lassen;

die Scene des letzten Attes, wo die trauernde Witwe

die unerwartete Nachricht von der Ankunft ihres

noch lebenden Gatten erhält, war meisterhaft; die

scharfe Grenze von Hochsentimentalen zum Lächer-
lichen ist bei vergleichenden willen Ausdrücken des Ge-
fühls schwer zu beachten, wurde jedoch hier mit vie-
lem Tact streng hingehalten, und der Effekt war

erreicht.

Mad. Ahlsfeld „Anna Banneau“ war als intri-
gnantes, heuchlerisches Weib, nicht das was sie ist
nicht sehr wohl, die Partie war gut gelernt, aber
nicht sehr verstanden. Anna Banneau ist ein
weltgeschaffenes Weib, dem zu überreden Mannen
gegenüber mit braunenuniformen Augen sanft gie-
ren, dagegen stolz und selbstständig vor dem Notar,
von dem sie weiß daß er ihren Charakter erkannt.
Madame Ahlsfeld gab uns von diesem Charakter
nur ein sehr matres Bib.

Der eigentümliche Charakter des Notar Bi-
dau wurde von Herrn Meauber ziemlich passend
dargestellt, einige Scenen waren recht gelungen.

Fräulein Hermann hatte sich recht viel Mühe
gegeben dem darzustellenden Charakter Madame
Rey“ richtig vorzuführen, und sind vorläufig
durch das „Wollen“ mit dem Gegebenen zufrieden.
Die kleine Partie der „Laurence“ wurde von
Mad. Meauber, wie nicht anders zu erwarten
stand, sehr gut durchgeführt, ebenso die Partie des
Herrn Niemeier als „Borel.“

Wenngleich die Partie des Herrn Ahlsfeld,
„Vincent“ nur eine untergeordnete war, so kann
dieser Herr dieselbe doch zu seinen glänzendsten zäh-
len, Spiel und Maske waren vorzüglich, und jede
Bewegung des alten Mannes, obgleich berichtet,
natürlich.

Herr Bierck zeigt uns, daß er selbst in Bedien-
ten-Rollen immer „der Bierck“ bleibt. Das
Schreiber-Trio war weder vom Dichter sehr be-
schränkt, noch bot ihr Spiel etwas Bemerkens-
werthes dar.

Herr Ahlsfeld zeigt an, daß heute Abend eine
Vorstellung zu seinem Gunsten stattfinden werde, zu
welcher derzeit zwei sehr interessante Zuspiele
„Die Kapelle“ und „Der Kapellmeister von Bene-
dig“ gewünscht werden. Herr Ahlsfeld gehört in den
besten Mitgliedern unserer Bühne, und sehr hoch in
der Gunst des Publikums, welches es gewiß nicht
fehlen lassen wird, ihrem Liebling durchzuhelfen.
drängt volles Haus, ihre Achtung zu beweisen.

Heute Abend findet die Benefiz-Vorstel-
lung für das 6. (deutsche) Regiment in Ma-
guires Opernhaus statt. Zur Aufführung kommen:
„Follies of a night“, „Katharina“ und „Pen-
truch“ und „Uncle Sam.“ Wir wünschen dem
Geschenk ein volles Haus.

New Advertisements.

American Theater,

Sanson Straße, zw. Sacramento u. California.

San Francisco's Deutsche Bühne.

Unter der Direction von Adolph Meauber.

Heute, Freitag Abend, den 27. Jan.

(Mit aufsehenerregendem Abonnement.)

Zum Benefiz von Ferdinand Ahlsfeld!

Zum Erstenmale:

Die Bastille,

oder

Wer Andern eine Grube gräbt, füllt selbst

hinein.

Aufspiel in 3. Akt von Berger.

Zum Schlus:

Der Kapellmeister von Benedig!

Bauville-Burlesque in einem Alt von Breitstein.

[Zweite Abonnements-Vorstellung.]

als Einlage:

8 Uhr Polta, nach Paul Julian,

komponirt und erüftet von Ferdinand Ahlsfeld.

Logen... \$10.00 | Dreherle u. Parquet \$1.00

Parterre 50 Cts. | Galerie ... 25 Cts.

Kassenöffnung 7.30 Uhr. Anfang 8 Uhr.

Referierte Sitz sind noch heute von 9 bis

Uhr im American Theater zu haben.

Pläne, welche für die Abonnements-Vor-
stellungen reservirt werden, sind für diese Vorstel-
lung nicht gültig.California Militia, will
ing, at Maguire's Opera
will be presented. This
entirely of Germans, of
co-religionists, and it is
nothing organizations. We
something handsome.of Paris, one of the
wisch publications, has at
year of its existence.

New Advertisements

FOR SALE.

HOUSE AND LOT ON NORTH SIDE
of Eddy street, 112 feet west of Leaven-
worth, hard finish; gas and water; 10
rooms.HOUSE AND LOT, north side Mission
street, west of Fifth; hard finish; gas and
water; 11 rooms.HOUSE AND LOT, north side of Mission
street, west of Fourth; gas and water;
9 rooms.HOUSE AND LOT, south side of Post
street, west of Hyde; 23x137'; house
5 rooms, hard finished.HOUSE AND LOT, west side Taylor
street, between Washington and Clay; 9
rooms; gas and water, with carriage way.HOUSE AND LOT, south side Clay
street, west of Taylor; gas, water; 9 rooms
new; lot has two fronts.HOUSE AND LOT, 20x60, south side
Green Street, near Kearny.HOUSE AND LOT, on south side of
Bush street, twenty feet east of Powell;
six rooms.HOUSE, fourteen rooms, gas and
water; LOT 68x137' west side Taylor
street, near Pine.HOUSE, 6 rooms; LOT 25x62', with
good water, east side of Auburn street,
between Jackson and Pacific. Price \$1400.HOUSE AND LOT on the south side of
Washington 117 feet west of Powell; 5
rooms, hard finished, \$1,900.HOUSE AND LOT, east side Stockton
street, 60 feet south of Jackson street; 14
rooms; gas and water.HOUSE of 8 rooms, hard finished,
No. 32 Tehama street, north side, between
First and Second streets, \$3,100.

GEORGE W. DAM,

REAL ESTATE AGENT,
422 Montgomery St.

fe 3

REMOVAL

WM. P. TAAFFE,

IMPORTER AND JOBBER

OF

Dry Goods,

WILL REMOVE FEBRUARY 4 TO

No. 107 Battery Street,

BETWEEN CALIFORNIA AND PINE,

(REESE'S BLOCK.)

fe 4-1



THE FIRST

Grand Masquerade Ball

WILL BE GIVEN BY THE

EUREKA SOCIAL CLUB,

ON

WEDNESDAY, FEBRUARY 15th, 1865.

AT

PLATT'S MUSIC HALL.

fe 5

Ticket may be obtained on application to the
Committee of Arrangements.

No lady admitted without a lady's ticket.

* The Committee have made arrangements with
the well-known costumer Madame Louis Terme

No. 513 Jackson street, above Montgomery, to

supply Fancy Dresses for the above ball at very
reasonable prices. Parties intending to partici-
pate in the ball will do well to call early and
make their selections.

ALPERS & W. WILSON'S

FASHIONABLE

Dancing Academy,

CENTRAL HALL,

Southwest corner Market and Second streets, up
stairs, Opposite Gilbert's Museum.ALPERS & W. WILSON beg to inform the pub-
lic that they will teach all the Fashionable and
Modern Dances now in vogue; also, Stage Dancing.
Days of Tuition for adults, MONDAYS and WED-
NESDAYS, at 7.30 P. M.Children's Classes, WEDNESDAYS and SATUR-
DAYS, at 2 P. M.SELECT SOIRES will be given on every THURS-
DAY, at 8.30 P. M. Private Lessons will be given at
the Hall, or at private residences, at any hour of the
day.The Hall can be rented for Balls, Parties, Wed-
dings, or Religious Services, etc., with or without
music. Apply at the Hall.

Also, Music engagements for Mr. C. Alpers'

Metropolitan Band will be taken and promptly
attended to.

fe 3 Sm

DR. M. SICHEL,

Surgeon & Dentist,

NO. 650 WASHINGTON STREET,

Near Kearny, San Francisco.

Teeth Extracted by a new process, with the aid of
Nitro of Ammonia, or Laughing Gas.

Franz Staellich,

Kunst-Gärtner,

Office in S. W. Moore's Florist's, Nursery's
and Seaman's Depot.

Loden... \$10.00 | Dreherle u. Parquet \$1.00

Parterre 50 Cts. | Galerie ... 25 Cts.

Kassenöffnung 7.30 Uhr. Anfang 8 Uhr.

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wisch publications, has at
year of its existence.

New Advertisements.

ASTONISHING!

NEW SYSTEM

AT

M. FRIEDLANDER'S

No. 2 MONTGOMERY STREET,

Corner of Market.

The undersigned begs the Ladies and Public

of San Francisco and vicinity to call at his

place of business, No. 2 Montgomery street,

corner of Market, where they will find it to be

the real truth and no humbug, that in spite of

all the other retailers, he will sell all articles

belonging to the dry goods line TEN PER CENT.

CHEAPER THAN ELSEWHERE, because all his

goods are imported direct from Europe. His

system is entirely new, only in fact ONE PRICE

and NO SECOND WILL BE TAKEN. Therefore be

sure to call in and satisfy yourselves of the

truth, at

M. Friedlander's,

No. 2 MONTGOMERY STREET,

Corner

THE HEBREW.

Miscellaneous.

Goodchaux Bros. & Co.

Being about to Remove their Wholesale Business to Battery Street, have placed in the Retail Department of

AUSTIN & SCHMITT

AN EXTRA STOCK OF

\$75,000 WORTH

OF THE BEST ASSORTED

AND MOST DESIRABLE STOCK

OF

FRENCH, ENGLISH AND DOMESTIC

DRY GOODS!

Ever offered in the market, and at a less price than

the same quality of similar goods can be bought for

in this city.

AUSTIN AND SCHMITT can, with confidence, assure their customers and the public generally, that the above amount of goods will be sold at prices exceedingly low.

NO. 427 MONTGOMERY STREET,

Between Sacramento and California Streets.

jul 6

ALBERT KUNER,

Seal Engraver.

Society and Masonic Seals Executed

In the best manner.

621 WASHINGTON STREET,

San Francisco. dec 25 tf

H. ZACHARIAS,

Watchmaker

AND JEWELER,

NO. 538 KEARNY STREET,

Between Sacramento and California, San Francisco.

I receive by every steamer a large assortment of

Gold and Silver Watches and Diamonds, California

Jewels manufactured. Also, a full assortment of

Silverware, Spectacles, Opera Glasses, and Jerome's

Marine Clocks, always on hand.

Particular attention paid to orders from the country.

Watches and Jewelry repaired and warranted

at lowest prices.

jul 3 tf

FINE BOYS' SUITS

AND

Gentlemen's Fine Clothing,

In Great Variety, at

C. A. FLETCHER'S,

NO. 1 MASONIC TEMPLE,

Corner Montgomery and Post streets.

BOYS' SUITS MADE TO ORDER,

Being the only House where they are manufactured

in the city. A Good Fit always guaranteed.

Vortheilicher Medizinaler Rath und

Behandlung.

N. S. Arnold,

Importer and Dealer in

HARDWARE,

306 BATTERY STREET,

Second Door South of Commercial, San Francisco

oct 14 tf

Save Your Teeth!

E. F. BUNNELL, Rooms, 611

Clay Street. Do not have your

Teeth Extracted. DR. BUNNELL pledges himself to save every tooth that aches from exposure of the nerve, and will refund the charge for the operation and extract the tooth free of charge in every case of failure. Teeth filled with gold, artificial bone, and gold lithodeon, and warranted.

Plate teeth on vulcanite base, the best material yet discovered; also, if preferred, on gold; either warranted to fit.

N. B.—More than one thousand aching teeth have been saved consecutively, without the loss of one.

dec 2 tf

The Reason Why Everybody Uses

THE

STANDARD SOAP COMPANY'S

CONCENTRATED

Erasive Soft Soap,

OR

WASHING POWDER,

In, First—it is cheaper.

Second—it is more effectual.

Third—it saves labor.

Fourth—Clothing washed with it are beautifully

white and clear.

No prudent housekeeper would be without it after having once used it.

Used by Grocers and Druggists generally.

Manufactured.

207 COMMERCIAL STREET, Below Front.

jul 3

HARMONY HALL,

Concert and Billiard

Saloon,

Connecting with a fine

SHOOTING GALLERY,

No. 301 Sacramento Street,

Corner Montgomery street, San Francisco.

The Proprietors have made it their object to

keep only the best kinds of Wines and Liquors, and will do their utmost to please their guests.

Music furnished (by the best Musicians) for Balls, Parties, Serenades, etc. at the shortest notice.

A Grand Concert Every Evening.

An extra fine Lunch served every day from 11 o'clock A.M.

jul 18

J. Stratman,

Händler von Schreibmaterialien und Zeitungen,

Für Washington und Sansone Straßen,

rehält vorwährend Deutsche Zeitungen zu

Publikationspreisen, aus allen Theilen der Welt:

Gartenlaube.....\$ 6 per year.

Leipziger Illustrirte Zeitung 16 00 "

Der Bazaar (Illustrirt) 12 00 "

Novellenblatt 4 50 "

Leslie's Illustrate Zeitung 3 50 "

New Yorker Staats Zeitung 3 50 "

New Yorker Demokrat 3 50 "

New Yorker Criminal Zeitung 3 50 "

jul 3

MONTGOMERY BATHS.

No. 621 MONTGOMERY STREET,

Opposite Montgomery Block.

WARM, COLD & SHOWER BATHS.

HAIR CUTTING.

Curling, Dying, Shampooing and Shaving.

English and French Perfumery always on

hand.

ED. EWALD, Proprietor.

jul 6

Miscellaneous.

Joseph A. Donohoe,

Eugene Kelly,

New York.

DONOHOE, KELLY & CO.,

SAN FRANCISCO,

EUGENE KELLY & CO.,

NEW YORK,

BANKERS.

Exchange on New York

BANK OF LONDON, LONDON,

BANK OF IRELAND.

A G E N C Y

OF THE

British and Californian

Banking Company,

(Limited.)

Subscribed Capital, \$5,000,000.

HEAD OFFICE:

No. 73 LOMBARD STREET, LONDON.

THIS AGENCY HAS BEEN REMOVED TO

The Company's building, No. 424 CALIFORNIA

STREET, CORNER LEHESDORFF and is

now prepared to transact a GENERAL BANKING

BUSINESS; receive DEPOSITS on current account;

issue CERTIFICATES; SIGHT and TIME

BILLS; purchase and sell BULLION; give LETTERS

OF CREDIT; DISCOUNT COMMERCIAL

PAPER; MAKE ADVANCES on satisfactory collateral

securities, and BILLS of LADING of Ships

of SILVER and COPPER ORES, GRAIN, &c.,

to ENGLAND.

OFFICE:

No. 424 California Street, Near Lehesdorff.

HENRY S. BABCOCK, Manager.

JAMES IRELAND, Sub Manager. dec 2 tf

DRAWNS EXCHANGE IN SUMS TO SUIT ON

DR. BUNNELL, SURGEON

DENTIST has removed from 51 Second

and street to No. 611 Clay Street,

two doors above Montgomery. Persons

desiring the best Dental Work, at reasonable

prices, can secure the same at this office. dec 2 tf

HENTSCH & BERTON

BANKERS.

SELLS EXCHANGE IN SUMS TO SUIT ON

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BUSWELL & Co.,

BOOKBINDERS, PAPER-RULERS,

AND

Blank-Book Manufacturers,

509 CLAY STREET and 508 COMMERCIAL STREET

Between Montgomery and Sansome, San Francisco. jul 29 tf

TELEGRAPHIC TRANSMITTERS

On New York and Philadelphia.

Discount Business Paper, purchase Gold and Sil

ver Bullion and Mint Certificates. jul 22 tf

At Sacramento and Virginia City.

COLLECTIONS MADE.

jul 25 tf

SATHER & CO.,

BANKERS,

Cor. Montgomery & Clay STS.

SELLS EXCHANGE IN SUMS TO SUIT ON

AMERICAN EXCHANGE BANK

New York

Drexel, Winthrop & Co.

Philadelphia

Spencer, H. & Co.

Boston

Geo. Peabody & Co.

London

Also,

TELEGRAPHIC TRANSMITTERS

On New York and Philadelphia.

Discount Business Paper, purchase Gold and Sil

ver Bullion and Mint Certificates. jul 22 tf

REMOVAL.

M. LANZENBERG & CO.,

Cloth Importers,

(Paris House, 18 Rue Neve, St. Eustache.)

HAVE REMOVED FROM THEIR OLD

NUMBER, 612 Clay street, to their new, elegant

and spacious Warehouse and Salerooms, No. 628

and 630 Clay Street, and 633 Merchant Street,

Between Montgomery and Kearny Streets.

Amusements.

Ackerman Bros.,

10 MONTGOMERY STREET,
LICK HOUSE BLOCK,

Offer for sale from and after date,

44 white French Prints and Pictures at 25¢ per yard;

44 Bloushirted Shirts, viz.: Lonsdale, White Rock, Wam-

sute, N. Y. Mills, and all other well-known brands, at

wholesale rates;

94, 8 4, 9, 10 4, and 11 4 Bleached and Unbleached Sheet-

ings, at all prices;

58, 3 4, 4 1/2 White and all Wool Flannels, from 37 to 87

cents a yard;

Red and Gray Twilled Flannels;

Fancy Quilts, Shaker Flannels;

Every description of Foreign and Domestic Family Blankets,

at reduced rates;

Table Damask, White and Colored;

1,000 doz. Linen Napkins, at \$1 per doz.;

500 doz. Linen Napkins, at \$2 50 per doz. and upwards;

330 pieces Irish Linens, at 35 cents a yard and upwards;

800 Real Marseilles Quilts, of all sizes and colors, at \$2

piece and upwards;

Assortment Ticking, Canton Flannels, Hosiery, etc., at ex-

tremely low figures;

Ladies' and Gentlemen's Handkerchiefs, plain and em-

broidered;

Woolens for Children's Clothing,

Brocade Cloths, Tricots and Velvet Cloths, for Cloaks—all col-

ors;

Empress Cloths, all wool, at 75 cents a yard and upwards;

Velours de Laines, (new) Satin Plisse;

500 doz. Linen Napkins, at \$2 50 per doz. and upwards;

330 pieces Irish Linens, at 35 cents a yard and upwards;

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Empress Cloths, all wool, at 75 cents a yard and upwards;

Velours de Laines, (new) Satin Plisse;

500 doz. Linen Napkins, at \$2 50 per doz. and upwards;

330 pieces Irish Linens, at 35 cents a yard and upwards;

800 Real Marseilles Quilts, of all sizes and colors, at \$2

piece and upwards;

Assortment Ticking, Canton Flannels, Hosiery, etc., at ex-

tremely low figures;

Ladies' and Gentlemen's Handkerchiefs, plain and em-

broidered;

Woolens for Children's Clothing,

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